

# Semantical Features Of Folklore Samples

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**Abstract** – Today, the attitude to the work of bakhshi-poets, and to the oral poetry of the people in general, has changed radically. Well-known poets - Ergash Jumanbulbul ugli, the poet Pulkan, Fozil Yuldosh ugli - are being studied in the field of philology. The fact that a number of literary critics and linguists have completed their research in this area and received the degrees of Candidate of Science and Doctor of Science is proof of our opinion. It is gratifying that the poetic heritage of the works of Bakhshi poets is becoming the object of study of linguistics.

**Key words:** bakhshi-poets, folk epics, legends, myths, folk oral poetry, folklorist, linguistic sciences.

## I.Introduction

We know that our language is one of the most ancient and rich languages. The living form of our language is directly reflected in folk epics, legends and myths. As our first President said, "As the heirs of the priceless wealth passed down from our ancestors, we must constantly work to preserve, enrich and enhance the prestige of our native language."

In Uzbek linguistics, there are significant examples of research on specific genres of folk oral poetry, in particular, the language of folk epics. Research in this area began in the 1940s and is associated with the name of the famous folklorist Hodi Zarifov. It can be said that the fundamental research of the scientist on the samples of folklore has served as a methodological basis for the research carried out and carried out in recent years in both literary and linguistic sciences.

## II.Literature review

In Uzbek linguistics Sh.Shoabdurahmonov, R.Rasulov, S.Tursunov, Z.Kholmonova, A.Rahimov, J.Kholmurotova, A.Khalikov, M.Saparniyazova, Sh.Mahmadiyev and other linguists devoted their researches to the language of a certain epic performed. Due to their effective research, "Ravshan" (Sh. Shoabdurahmonov), "Alpomish" (R. Rasulov, S. Tursunov), "Shaibanikhan" (Z.

Kholmonova), "Birth of Gorogly" (A. Rakhimov), "Sweet and Sugar" (G.Jumanazarova), "Khirmondali", "Forty Thousands" and other lexical, linguopoetic, functional-methodological, syntactic features of such traditional epics were studied. In the candidacy work of Sh.Mahmadiyev on stylistic formulas used in the language of folk epics, "Alpomish" (variants of Fozil Yuldosh ugli and Khushbok Mardonakul ugli), "Yakka Ahmad", "Oysuluv", "My Days" epics were chosen as a source. In addition, research on the language of Uzbek folk songs by F. Hayitova and G. Jumanazarova, the linguistic features of Uzbek folk proverbs and sayings by H. Abdurahmanov and M. Sadriddinova, the syntactic and semantic features of folk riddles by M. Saparniyazova was created.

### **III. Analysis**

In the scientific literature, it is noted that in Uzbek linguistics, research on specific genres of folk poetry, in particular, on the language of folk epics, began in the 40s of the twentieth century. The research of the well-known folklorist, Professor Hodi Zarifov on the epics of the series "Gorogly" is recognized as a prelude to research in this area. The fundamental research of the scientist, created in collaboration with V.M. Zhirmunsky, also provided valuable insights into the language of folk epics, which have not lost their scientific value. According to G. Jumanazarova, who conducts research on the language of the poet's epics, the scientific research created jointly by H. Zarifov and V. Zhirmensky "prepared the methodological basis for further research." After this scientific work of well-known folklorists, many studies on the issues of folklore in philology emerged.

In our linguistics, Sh. Shoabdurahmanov's epic "Ravshan" to the literary language, R. Rasulov to the syntax of the epic "Alpomish", S. Tursunov's lexicon to the epic "Alpomish", Z. Kholmonova to the lexicon of the epic "Shaibanikhan" sung by the great poet, A. Rahimov. Comparative-historical analysis of the lexicon of Uzbek folk epics, functional and methodological features of J.Kholmurotova's lexicon of North Khorezm epics, lexical-semantic features of the language of A.Khalikov's epic "Birth of Gorogly", G.Jumanazarova's "Sweet and Sugar" Among them are the works of Sh. Mahmadiyev on the lexical and linguopoetic features of the epic, the stylistic formulas used in the language of folk epics. There are also works on the vocabulary of the language of folk songs. For example, F. Hayitova defended her dissertation on the linguistic interpretation of wedding songs, M. Jumaniyazova's dissertation on the vocabulary of Khorezm folk songs. In Uzbek linguistics, research has been conducted on the lexicon of the language of folk proverbs and sayings or their syntactic features. In this regard, the work of H. Abdurahmanov on the syntactic features of Uzbek folk proverbs, M. Sadriddinova on the lexicon of Uzbek folk proverbs and sayings is noteworthy. We know that the creator of folk epics is the people themselves. That is why in the language of folk epics elements of dialect prevail. In addition, epics are sung by folk bakhshis, and Bakhshi can embellish the language of the epic. Therefore, the relationship of the language of folk epics to the dialect and literary language is one of the most important studies in the field of Uzbek linguistics. Therefore, in our linguistics, a number of studies have been conducted to reveal the relationship of the lexicon of folk epics to the dialect and literary language. In this regard, the scientific articles and monographs of such scientists as Sh.Shoabdurahmanov, H.Doniyorov, A.Ishayev, B.Toychibaev, A.Rahimov are noteworthy. Their scientific work is distinguished by its

richness of factual material. It is obvious that scholars have carefully studied the linguistic features of examples of folklore. That is why the work of such scientists has not lost its scientific value today.

We see that the well-known linguist A. Ishayev was also seriously engaged in the issues of the lexicon of the language of folk epics, folk dialects and their relation to the literary language. A number of scientific works of the scientist are aimed at a serious study of the lexicon of the language of folk epics and its language. A. Ishayev's research "From the lexicon of the language of folk epics" emphasizes that the lexical units of the language of epics, created by the Bakhshi of the Kipchak dialect living in South Khorezm, have their own unique features. According to the scholar, Khorezm epics contain words that are not found in other Uzbek dialects and are directly related to the common Kipchak dialects. In another work of A. Ishayev, some of the leading linguistic features found in the epics "Ravshan", "Kunduz and Yulduz", "Kuntugmish", "Dalli", "Khushkeldi" sung by Ergash Jumanbulbul ugli are studied. The scientist found out that in the language of these epics compound, double, repeated words are used in many and different forms. It is also noted that some word-forming affixes, cases of verb tenses and a number of other morphological phenomena are widely used in the language of the above epics. The scientist admits that most of these forms do not exist in the modern Uzbek literary language. As a result of his observations and research, A. Ishayev came to the following conclusion: "... therefore, a careful study of the linguistic features of folk epics is not only for the history and dialectology of the Uzbek language, but also for the comparative-historical study of Turkic and non-Turkic languages". "There is no doubt that research in science is of great scientific importance." There is very little work in Uzbek linguistics devoted to the study of the linguopoetic features of folklore. Research in this area is just beginning. One of the researches in this regard belongs to Professor N. Mahmudov. The scientist studies the linguopoetics of the epic "Alpomish". In his work "Drawings on the linguopoetics of the epic" Alpomish "in the epic" Alpomish "emphasizes that the ancient and always young language of the Uzbek people shines with all its potential. It is noted that the poets sang and the epic performed by Fozil Yuldosh ugli was special and widespread.

As the scholar admits, "It is no exaggeration to say that the epic" Alpomish "is an indelible mirror of the Uzbek language, a living reflection of the living language of the people, the living history of folk wisdom." Analyzing the linguopoetic features of the language of the epic, the scholar admits that the texts in the poetic part of the epic consist mainly of seven, eight and eleven-syllable poems, in which "sometimes fast, lively, sometimes calm, sometimes moderately melodious tone" and that tone is expressed through language.

#### **IV. Discussion**

B. Toychibaev's monograph "Alpomish and the language of the people" is devoted to the linguistic and stylistic analysis of the language of the epic "Alpomish". According to the scholar, the language of epics is an example of oral literary language and can serve as an important source of enrichment of literary language. In particular, this monograph contains the following noteworthy comments on the features of the Kipchak dialect. While comparing the language of the epic "Alpomish" with the national language, B. Toychibaev came to a number of important scientific conclusions that can be used to study the language of folklore. For example, there are similarities and

commonalities between the language of epics and the language of the living people: words are used in a compact way, and this consistency in words stems from a desire to make pronunciation easier. In folk epics, including the epic *Alpomish*, short expressions such as the vernacular are widely used. It is well known that such phrases are especially important because they can express a wide range of ideas.

In his research, A.S. Rakhimov selected the epics "*Khushkeldi*" and "*Kunduz and Yulduz*" from the series "*Gorogly*" by the well-known bakhshi Ergash Jumanbulbul ugli. The researcher examines the historical-linguistic evidence collected from the above epics in a comparative and semantic-stylistic aspect. Based on his analysis, he seeks to shed light on issues related to the role and importance of folklore works in the pre-national and national stages of literary language. The author notes that historically the oral dialect prevailed over the living language in the language system, the language of folklore developed on the basis of these dialects, which was the basis for the emergence of the poetic upper dialect in the oral language system, as well as its written language. The researcher drew the right conclusions. Rakhimov's research also compares the traditional lexical and phraseological units used in the language of epics sung by Ergash Jumanbulbul ugli with the language of the Karakalpak and Turkmen epics "*Qirq qiz*" and "*Gorogli*". At the same time, the researcher makes a comparative analysis with the language of the ancient written monument "*Urhun-Enasoy*" and other ancient Turkic written sources and states certain scientific conclusions.

Sh.Mahmadiyev's researches are distinguished by the fact that they are devoted to stylistic formulas used in the language of folk epics, which is almost unstudied in Uzbek linguistics. In his research he studied the language of folk epics in various aspects Sh.Shoabdurahmanov, U.Tursunov, H.Doniyorov, R.Kungurov, H.Abdurahmonov, Borinbaev, I.Mirzaev, R.Rasulov, S He tries to draw new scientific conclusions based on the works of linguists such as Tursunov, B.Yuldashev, S.Karimov, B.Toychibaev, A.Rahimov and using them creatively. In the first chapter of the study, entitled "*The role of stylistic formulas in the theory of clichés*", we first talk about the role of stylistic formulas in the system of linguofolkloristic terms, ready-made poetic expressions, stable units, stable formulas, dead formulas, poetic formulas, stable epic formulas, constant poetic images, traditional verses, traditional verses, constant poetic means of image, large poetic load emphasizes that it has arrived.

Sh.Mahmadiyev prefers to use the term stylistic formulas in his work and notes a number of main features of this term: "... they, firstly, folklore belongs only to the epic genre, and secondly, which is regularly used in the process of improvisation and has gained stability and permanence, thirdly, it has a traditional character, fourthly, it is considered a poetic tool, fifthly, it is always ready to be used in the description of an epic work, sixthly, it or at this level there is a stylistic point, only the means of illustration peculiar to the oral poetic creativity of the people ". The researcher notes that stylistic formulas occur in both prose and poetic texts of epics, and that their use is more specific to poetic texts. The main feature of stylistic formulas is tradition, as evidenced by linguistic examples. The use of stylistic formulas in the language of epics with some variations is also shown by examples. The researcher concludes that "changes in the text of stylistic formulas occur within the individual style of the bakhshis, within the framework of artistic thinking," noting that "stylistic formulas also affect content and form." Mahmadiyev's research also examines the analogies, epithets

and repetitions that are characteristic of stylistic formulas. According to the researcher's statistics, in 47 of the 70 similar texts used in the language of epics involved in the analysis, the *-day* form was used, the biblical *-dek* variant was never used, in 19 places *-dayin*, *-ona*, *-larcha* affixal forms and similar, qualitative lexical units were used. The language of the epics involved in the analysis used many epithets, such as the charming face with the flower, the pencil eyebrow, the beautiful pencil eyebrow, the iron wrist, the steel nail, the eyebrow. The researcher proves each of them with examples. The characteristics of the use of repetition are also analyzed through linguistic evidence and statistics.

### **V. Conclusion**

In Uzbek linguistics, it is necessary to study the language of works of art or samples of folklore in lexical-semantic, linguistic-stylistic and linguopoetic directions, from which general conclusions can be drawn, and at the same time to create serious and comprehensive scientific research. This puts great tasks before our linguists.

The state of study of the lexical-semantic, lingvostylistic and linguopoetic nature of the text of epics, as well as the existing epic samples belonging to the subgroups of the epic genre, covering a wide range of linguistic features of folk epics, is not at the required level. Vocabulary and functional-methodological features of such epics as "Alpomish", "Ravshan", "Birth of Gorogly", "Hirmondali" as well as works on the lexicon of the historical epic "Shaibanikhan" exception.

Linguistic features of Uzbek folk epics have not been satisfactorily studied from the point of view of historical periodicity. In our opinion, the classical examples of folk epics should be identified and studied separately, and then generalized, as well as the level of use of their own and assimilated layers in the lexical structure, the frequency and lexicographic sources of words specific to the language of each epic.

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